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Connecticut College

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FACULTY ISSUE

OPTIMISM AND PESSIMISM

There is an intimate connection, seldom recognized, between the emotional and the scientific. People who pride themselves on being intellectual, and on not being sentimental, are often in reality those who are not thinking at all, but who are merely following the stream of greatest current feeling. I refer to conservatism. This current of feeling which fills the press and the periodical literature justifies itself, may I say, historically. The past is drawn upon for illustration of their views. Since the past is comparatively ample and filled with a variety of events, one never needs go far for this sort of justification.

"Let us be sane and scientific about this," says the modern conservative "thinker." "The Greeks did this. The Romans did that. It must be that we are going to do the same. 'History repeats itself' ." With these rather heavy mental gestures he justifies himself for the feeling that has come upon him—especially if it be a wave of popular feeling.

We could draw many illustrations from the late war. Our universities were highly Germanic at the outbreak of the war. Many of our best teachers and writers were German or German trained. I have heard scores of college professors praise German methods and German intelligence. This was then the safe and sane point of view. At the outbreak of the war I witnessed a surprising change. Everything German was pronounced stupid and everything German was tabooed. Either these professors were not good thinkers or they were not courageous. It is obvious that either their first or their later view was wrong, since they were opposite. This vascilliation represents the conservative 'thought' of our country. It is largely a popular attitude. The president of Dartmouth College well expresses this when he accuses certain high government officials of trying to make a reputation for conservatism. Now there are college professors who did not vascilliate. Their estimate of the German mind had not been too extreme and was on the whole correct. They did not become overheated by current events. These men and such as they are our thinkers.

This type of thought is shown by many sayings used by people wishing to justify the late war: "We have always had wars and we always will." "Human nature never changes." "Scratch a German and you find a Hun." etc.

The basis of all this 'thinking' and all these sayings is the idea that human nature is a physical thing or acts like a physical thing, which like a chemical reaction will without variation always follow the conjunction of identical elements. Man is not like that—unless he wishes to be. The escape from this type of fatalism is a belief in the spirit, not subject to crudely physical laws and capable of a manipulation of events. This is the modern idealism of James, of Bergson and of men less widely known as, for example, Marinetti. Man is necessarily a backward looking animal, fearing for tomorrow what took place yesterday. His hope lies in his knowledge of

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PSYCHOLOGICAL TESTS

On December 5 and 6 of last year, the New England Association of Colleges and Secondary Schools held its annual meeting in Boston. The afternoon of Friday, December 5, was given over to the subject of Intelligence testing. The chief speakers were Professor Jones of the Admissions Department of Columbia University, Professor Dodge, head of the Psychology Department at Wesleyan, and Professor Calvin of Brown University, Professor Educational Psychology.

Professor Jones told of the use of intelligence tests at his University this past fall as an alternative to the regular entrance examinations. Given a certain minimum but indispensable preparation in an applicant, together with proper statements as to character, school record, etc., that applicant was allowed to enter the University on the basis of an intelligence test mark alone. The theory underlying this trial is that if a man has sufficiently high intelligence, he can by industry in college, readily overcome the handicaps of insufficient preparation, as preparation is now understood, i. e., so many years of mathematics, etc. Preparation itself is not necessarily a sign that an applicant can grasp college subjects profitably; so that the intelligence test may prove even more valuable than the present system. The point that characteristics such as loyalty, energy, etc., are quite essential to sucess as intelligence is readily granted, provided, of course, the necessary "average" intelligence is combined with these other qualities; and therefore any plan for admission to college by intelligence tests alone must presuppose in its applicants equal endowment in such qualities. In a general and practical way it would not be different for a college to make sure that all its applicants really were about equal as to important traits of character, although injustice and error might occur in certain individual cases.

Professor Dodge, of Wesleyan, spoke on the educational and social significance of the Army psychological work. He characterizes the Army Alpha group examination as our "universal intelligence test." During the war, Alpha was given to two million men from all parts of the country, all walks of life, with all degrees of education, interests, etc; it was given to these men under uniform conditions and all the papers were scored, or marked, with mechanical exactness. The value to science and to society of this as yet almost undigested data that lies in Washington store-rooms is very great.

The speaker called attention to the fact that the intelligence tests does not pretend to get at such important qualities in an individual as honesty, perserverance, etc.—an avowed limitation of the test which every one, specially those who know and use the tests, should have in mind. Future work must, if possible supply measuring instruments for these other traits. Something of the same limitation is inherent in the trade tests so far as by these we attempt to judge a man's ability in a given line of work, as mechanics. Actual trial of a

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THOUGHT WITHOUT REVERENCE

Peggy Jones often comes to see me. Now that she has become an upperclassman, we discuss wisely about things. Sometimes I express my mind outright to her, but she is good-natured and consoles herself by saying: "Well, never mind, it's only my French teacher!"

Yesterday she felt quite important when she told me that she had discussed Religion for three hours with her friends. She said: "It was most enlightening, you know—we spoke of Christianity and Buddhism and Paganism—and I was quite excited about Spiritualism."

I replied: "Oh! My young friend! The problem of life must be approached with Reverence and Awe. Religion is sacred: it is God speaking to the heart of man, not to the intellect. It cannot be roughly handled by a group of immature Peggies who start without scruple with the figure of Christ and end around the Ouija board. This is profanation."

"But must we not study the different religions to be able to choose for ourselves?"

"Is this worthless playing with empty words a 'study'? And do we 'choose' our religion as we choose a new hat? We are a product of Christian civilization and we must try to find ourselves by Love. Knowledge comes second. But Knowledge without Love is dangerous."

"What is Knowledge?" inquired Peggy.

"Emerson says: 'Knowledge is the knowing that we cannot know,' and Goethe says: 'I know that I can know nothing.' And Montaigne says 'What do I know?' "

"But why do I study then?" cried Peggy.

"Your Emerson writes also: 'All our progress is an unfolding like the vegetable bud. You have an instruction, then an opinion, then a knowledge, as the plant has root, bud and fruit.' But if the tree must grow, the soil, which is yourself, must be good soil—and this fruit which is called knowledge does not explain Creation, it makes Creation more mysterious, more wonderful, more divine, more incomprehensible.

"To think well is most difficult. Don't imagine you will reach knowledge by discussing in the void or by piling up note-books full of definitions, cold facts, opinions and theories. You sometimes remind me of the Student who says to Mephistopheles: 'For what one has in black and white, one carries home and then goes through it'— Compare, my dear Peggy, with this pathetic and hopeless attitude that of St. Hilary in exile: 'To Thee I spread the sails of this pursuit; fill them them with the might of thy Spirit, drive Thou me on—Grant unto me the right understanding of words; be the light of my mind, and the glory of all I think and say; give me the faith of truth' (On the Trinity I, Written about 360).

"To think well is most difficult***But if you are pure and of good will, listen to the voice of your heart and you will make the right choice among the doctrines presented to you. Your reason, left alone to decide, would be ever vacillating, ready to accept one theory today, another tomorrow, and nothing in the end."

"I am all muddled up" granted Peggy.

"Do not fear subversive doctrines," I declared. "They introduce to you a man worth while and superior to you. Look straight in his face, ask him what can he give you, take that and leave the rest."

"I shall study everything," said Peggy.

"Education," I remarked, "is not a question of extension, but of depth. The more we reduce to a few fundamental laws our conception of Nature, Science, Art, Philosphy, the more we approach knowledge and beauty. The constant transformations of nature are ruled by very few laws. Art eternal knows only two or three subjects: Christ on the cross is the supreme object of art, because it combines Love everlasting with the greatest suffering.

"We can all reach the material for learning. We cannot all preserve the integrity of our minds. We have not all the power of reducing to the like the seemingly unlike, and of making our own that which reflects and enlarges our consciousness. We have not all the art of contemplating the whole in looking at the part— It may be that the unsolvable mystery of life and death is not the only source of the pessimism of great men: another source of dismay is the dullness of the multitude, who because they are blind and deaf believe not what is but what they like to believe.

"Go out into the world and you will find no one but yourself. If you are rich in heart and soul, your knowledge will refresh you and others like the fruit of the tree. If you resemble a walking library, you are poor; nothing is more pitiable indeed, than educated stupidity.

"Therefore, Peggy, if you want to study religion, read your Bible first—In the meantime, stop discussing subjects about which you know nothing; this detrimental habit leads to intellectual dishonesty and to incurable superficiality. In time of stress, when soundness of heart and mind are imperatively required, it makes men the slaves of hysterical emotion, the tools of unscrupulous propagandists, the victims of the times. These men and women are sincere, conceited, foolish, dangerous and provide rich food for the humorist."

"How shall I know myself?" demanded Peggy.

"First, you must find out what you are best fitted to do. In doing it, be true to your conscience, to your moral and mental integrity, especially if you must suffer for it."

"And what should I study?" interrupted Peggy.

"First, your own surroundings, your own country. The only men who have reached the universal have done so through the national. The best your country has produced is in you. Find it. But the imitation of what is foreign will hurt you. By and by get over the delusion of "opinions" and reach "conviction, reach your truth, that something which constitutes character and which will show men, books, doctrines, historical events in their true light and not in the glamor of party prejudice, error and ignorance. 'But Conviction' says Carlyle, 'were it never so excellent, is worthless till it converts itself into Conduct'"***And let me add one word. This harmony which you will have reached in your heart will shine out. It is the secret of womanly charm. Inner beauty, virtue, the art to distinguish values, fairness to all as a fruit of wisdom, all this constitutes manners. Coarseness in manners always betrays a lower level of the spirit."

Here we were interrupted and when Peggy Jones left me, I gave her Carlyle's words to meditate upon: "Thought without Reverence is barren, perhaps poisonous."

Carola Leonie Ernst.

STUDENT REACTION

Some of us have been a bit curious as to the reason for tne call for Faculty Number of the News just now,—is it to relieve the students during examinations, to "get back" at the faculty or to test the effect of examinations upon them? Indeed were the writer to give away to the mood of the hour, having just put down her last examination book, she would indulge on "How to Study for a Sociology Exam", "The Night Before the Sociology Exam" or perhaps return some of the "howlers" that she has just received. But being just plain faculty she needs must talk about the "students," for though we "handle" you and "educate" you and "reflect" upon you it is but seldom that we discuss together our reactions and your reactions to this entire communal experiment which we call college life,—a period of four years in which we students and teachers live together in intellectual fellowship, seeking the truth, strengthening ourselves in the methods of the search for it and in our resulting adaption to life and its problems.

I have been so much impressed recently by the opinion so general in America, both among the educators and students themselves, that the university student is young, unsophisticated, immature, that it seems well to recall that in other countries the great reform movements of the day have been led by students. It is the Russian "intellegentsia" that laid the foundation for the great liberating movements in Russia, the Russian student who went down among the masses to enlighten the people. Indeed we are told that it is because the Russian "Intelligentsia" lost its control of the revolutionary movement that it finally took on its extreme aspects and became characterized by the excrescences that are alleged to be a part of it. And when we, as lovers of Democracy, gloried in the victory of the people of China in their Revolution, we not only took pride in the fact that it was led by students in the Chinese universities, universities supported by Americans in may instances but moreover that it was called the "American Revolution" because it was promugated by students who had secured their training and insight into political matters in the universities of America. I recall the scholarly address of K. V. Wellington Koo, the Chinese ambassador to this country, when he spoke in that sedate old building on the campus of Brown University, with many of the founders of our nation looking down upon him from their stately quarters in their heavy gilt frames and the rousing response he secured from his audience when he referred to the Chinese Revolution as the great American Revolution, when he spoke of what American university men had done for his country and then closed his address by an appeal for the continued friendship of the peoples of the "two great Republics on both sides of the Pacific." "The two great Republics on both sides of the Pacific,"—it gives one a jolt and a vision. And in the reports that come through to us from authoritative sources, about the reactions to the Peace Treaty in China and Japan, the emphasis is so continually on the student reaction,—what the universities and students think.

It gives one an equal jolt to return to our own sphere and to find so many of us are confusedly unqualified to "judge these matters," to feel that we "have not enough information to act upon," to be told that this is not in one's department or does not constitute part of one's major, and then in most cases we compromise or follow the crowd. Is it then that we are not sensitive to moral stimuli? thtat we do not respond to the issues of life? that in college we are still preparing for life? You will remember that it was Jane Addams who turned to Social Work in rebellion against this everlasting preparation for life. In the kindergarden, we prepare for the grades, in the grades we prepare for the prepatory school, and in the prep. school, we prepare for college, where at last we begin to

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UNDERCURRENT EVENTS

The Graham and Sterling sedition bills are now before Congress. A prominent New York daily claims that under the Sterling bill, Abraham Lincoln's first inaugural address would become unmailable, because it contains a sentence which according to that bill must be construed as treasonable; the same paper makes the additional claim that under that bill it would become illegal to print the Declaration of Independence. The language of section 5 of the Graham bill according to another New York journal "would even forbid the use by Harvard University of its historic crimson banner." As Lincoln said of the rat-hole, this is worth looking into. What student of current events at Connecticut College is sufficiently familiar with the text of these bills to tell us the truth of the matter?

When the college was asked recently to vote on the Peace Treaty and the League of Nations, four propositions were submitted to us. It is said that at one other college at least, there were six possible ways of casting one's vote. I, for one, found that the four propositions presented to us did not completely cover the ground and did not provide any way by which I could express my real belief in and ardent desire for a League of Nations. The vision of the glorious possibilities of a League of Nations came to me almost a decade ago and ever since it has seemed the choice ideal of the world, and the greatest desieratum. But I believe also in the condemnation of revenge uttered by Jesus; I believe in the practise of generosity toward a fallen foe as illustrated in mediaeval chivalry; I believe that Shakespeare was right when he said, "Be noble, and the nobleness that lies in other men, sleeping but never dead, shall rise in majesty to meet thine own;" and I believe the teachings of modern psychology concerning the value of suggesting that whic is generous and right to others by practising that which is generous and right ourselves. The Peace Treaty seems to me to accord with none of these principles, and hence to link the League of Nations inseparably with the Peace Treaty is attempting to start it on what I must call fundamentally wrong. A League of Nations ought to be based as were the Declaration of Independence, and the Constitution of the United States, on fundamental right and justice. There was no provision in the ballots given to us for a vote on the League of Nations, apart from the Peace Treaty, nor was there any recognition of such objections as I have tried to state above to the document under discussion.

My attitude toward this important question is not mine alone. It is held in substance I believe by a considerable group of respectable and respected citizens. One of their leaders is Mr. Richard Roberts, pastor of the Church of the Pilgrims in Brooklyn, who spoke to us so acceptably on Democracy two years ago. The distinguishing feature of this group is that they believe in the practical application of the principles of Christianity both to individual and to the world problems, and their special organ is "The World Tomorrow" which has a circulation of 7500 copies. It is a sane and readable paper.

* * *

An article in the last Atlantic, "A Boarding School Inquiry," utters a strong word for Student Government even in preparatory schools.

Irene Nye.

SCIENCE MEETING IN ST. LOUIS

The seventy second meeting of the American Association for the Advancement of Science was held in St. Louis, Mo. December 29, 1919 to January 3, 1920. There were 12 sections of the Association holding meetings simultaneously and some forty or so affiliated societies having meetings, committee reports, discussions and dinners whenever an hour seemed available. The sessions were held in the Soldan High School, a very modern high school, equipped with a moving picture machine, a large auditorium, about 14 projection lanterns, a cafeteria where the large number attending could be quickly and easily taken care of. One advantage of thus centering the meetings was the opportunity it afforded of attending a lecture in some other session without loss of time and the chance of meeting one's friends and former associates, before and after the lectures.

There was a program of general interest with invitation addresses by prominent scientists in addition to the special sessions. The opening address of the general program was given by Dr. John Merle Coulter of Chicago University on the Evolution of Botanical Research. In as much as research was the bond of interest of the different sections, Dr. Coulter in tracing the evolution of botanical research, thought that the situation developed in botany might apply in a general way to all scientific research. He said that the first great mission of science was to extend the boundaries of knowledge that man might live in an ever widening horizon and its second mission is to apply this knowledge to the service of man so that his life may be fuller of opportunity. The experience of recent years has brought science into the foreground as a great national asset. This means that there will be rapid development in research and that it will have a practical tendency. This practical tendency in research is entirely in the interests of research as it emphasizes the need of attacking problems that are fundamental in connection with some important practice, e. g. the problems that underlie agriculture; it contributes a powerful stimulus, and is an aid in securing general recognition of the importance of research. Dr. Coulter spoke of the need of a broader fundamental training, the importance of specialization but with a bigger perspective so that the investigator will not dig himself in a pit but will do his work on a mountain top. In the selection of problems he urged greater cooperation and coordination, the supplementing of individual research by cooperative research.

One of the most interesting papers was that by Dr. C. E. A. Winslow of Yale School of Medicine on the Untilled Fields of Public Health. This was a formulation of the scope and tendencies of the modern public health campaign. He said in part, it is natural to visualize the field of public health in terms of sanitation and there is still much to be done in the field of environmental sanitation. As water-borne and insect-borne diseases such as typhoid, cholera, plague and typhus approach the vanishing point, measles, pneumonia and infuenza become much more important. The control of such community infections confront the public health officer. The prophylactic use of vaccines and immuna sera are remarkable achievements in the bacteriological phases of the public health movement, and yet there is much to be done by the bacterologist and serologist. Two important aspects of the public health campaign are infant mortality and tuberculosis and the weapon for these is personal hygiene, so we have the teacher of personal hygiene emerging as a supremely important factor in the new public health. In addition to the hygiene for the normal there is the hygine for the abnormal. This brings out the need of individual diagnosis and the role of the physician in the public health campaign. In 1894 medical school inspection began as a sort of police duty to detect cases of communicable disease and to protect one child against the danger from another. Today nine-tenths of the time of the medical school inspector is devoted to helping each child attain its maximum possibilities of health and efficiency. The detection of defects of teeth, vision, hearing, of enlarged glands etc. is not enough, so the school nurse is drafted into service to follow the child into the home. This has led to the establishment of free clinics where the children are treated The obliteration of the line between public health and private medicine is almost complete for the school child. If this is a good thing for the school child it is difficult to see why the same arguments do not apply to the adult. Medical knowledge will be highly effective only when applied to the incipient stage of the disease. When this comes to pass preventive medicine will become a reality and not merely a catchword. Systems of state medicine and sickness insurance have been suggested. It is possible that the development of industrial medicine may have a wide bearing on the solution of the problem as a whole. First aid dressing stations have developed into educational centers and diagnostic clinics and laboratories. The public health campaign moves steadily inward from the environment to the individual. In the infant welfare and anti-tuberculosis campaign and every other field of public health, we come sooner or later to a realization of the fact that education and medical and nursing service, while they can accomplish much, cannot cope successfully with the evil effects of standards of livings too low to permit the maintenance of normal physical health. We can let the combination of defective protoplasm and crippling environment accomplish the major portion of the work and salvage what is left or the deficiencies can be attacked in the beginning.

Public health is the science and art of preventing disease, prolonging life, and promoting physical health and efficiency through organized community efforts for the sanitation of the environment, the control of community infections, education of the individual principles of personal hygiene; the organizing of medical and nursing service for the early diagnosis and preventive treatment of disease and the development of the machinery that will ensure to every individual in the community a standard of living adequate for the maintenance of health. In developing the public health campaign of the future there must be at least the following seven types of trained experts, the physician, the nurse, the bacteriologist, the epidemiologist, the engineer, the statisician, the social worker and many minor specialities.

Many courses are now offered in various Universities leading to a certificate of public health for college graduates to fit in their special places in the general scheme of health protection. The highest degree offered in this field is the Doctor of Public Health.

Dr. Winslow closed his address with these words: "In the name of the need that confronts us for the personnel to carry on this work. I believe we have the right to say boldly to the college men and women of America that we need them in this great business. We can promise to the college graduate, whether his leanings be toward work in the laboratory, toward sanitation in the field, toward the tasks of social propaganda and social reconstruction—we can promise to the medical student, and we can promise to the graduate nurse—that each and all of them will find in the public health movement of the future, careers which will compare favorably in security and material rewards with the average return which is won by the college and medical graduate in other fields. Above all we can promise the opportunity of a kind of service which brings a satisfaction deeper than any material reward."

Another enjoyable part of the meeting was the trip through the Missouri Botanical Gardens where a display of pink and yellow poinsettias in addition to the usual red one attracted interest. A banana plant was in bloom and moving pictures were being taken to illustrate its method of pollination. The trip terminated in the research laboratory where lunch was served to all visiting botanists.

Caroline A. Black.

CURRENT EVENTS

PRESIDENTIAL PROSPECTS

Herbert Hoover's message to Europe is to "go to work." Thoughful readers interpret this remark as a contribution to American policy, which is also commended by European correspondents in London, Paris and Berlin as "good sense" and regarded by business leaders of these countries as the most important part of the solution of present problems.

While he may appear to be "playing the part of the cruel beadle and refusing Oliver Twist his second bowl of gruel," he has said that we should help Europe only until she can help herself. The claim has been made for him that he combines noble aims with high practical ability.

TRADING WITH RUSSIA

In dealing with the Bolshevized bear which at present seems to be walking confidently and dispassionately over all obstructions to the East and South, two plans are suggested—

(1) To consider carefully possibilities of peace with Soviet Russia consistent with possible economic, commercial and financial gains to all concerned.

(2) If such a peace is not possible, to consider the means of making effective war.

The New York Call believes that it is the beginning of the defeat of "imperialistic designs against Russia" and that the fruits of the Revolution will soon be consolidated. Editors in general admit the military strength of the Soviet government. The definite policy of the United States is in making, meanwhile the Senate Committee on investigation of Russian propaganda is giving careful attention to the testimony of Dr. Martens who is at present being questioned. The leaders of the revolution claim that it is no longer necessary to desire new revolutions, and that peace and quiet are desired in order to consolidate their power and build up an orderly government.

THE KENYON AMERICANIZATION BILL

This bill is a definite step forward in reconstruction. The basis of the bill is the acquiring of knowledge of the English language and at the same time knowledge of America and its ideals. States accepting its provisions must require their residents, citizens or alienes, between 16 and 21 to study the English language at least 200 hours a year, and must provide that facilities for voluntary study be given aliens between 21 and 50.

INFLUENZA AT WORK

Despite the most elaborate precautions, "flu" cases are developing thousands daily. The United States government has appropriated $500,000 recently for the study of this problem,—the violation of some of the laws of nature. It was expected that the epidemic would return and extravagant expenditure is discouraged. The genuis of an isolated individual is just as likely to come upon the truth, as more highly organized research work.

THE NEW PRESIDENT OF FRANCE

The next President of France is Paul Eugene Luis Deschanel, elected on Jan. 17, to take his seat on February 18th. The "fall of Clemenceau" is a misnomer. It does not reflect on France, since the French people do not vote for their President. The election is by joint secret ballot of the members of the Senate and Chamber of Deputies. It will never be forgotten that Clemenceau was the saviour of his country, but the war is over, and the politics of France reverts back to the idea that the office of executive shall be more of an ornamental nature, while the power to govern shall remain with the French National Assembly. The "Tiger" is of too masterful a character. Mr. Deschanel is peculiarly fitted for such a presidency, and will be happier in the office.

POINTS OF LIGHT ON CURRENT EVENTS

Wanted: A few thousand willing workers in exchange for the loan of our last red to Europe.

An up-to-date arbiter of the style is one who wears her next winter's hat now.

The dove of peace was described after Christmas as a blue bird—a very blue bird.

It is suggested that a little labor would popularize the labor party in this country.

Columbia has resorted to dry cleaning.

The Republicans get mad when the President changes his mind, and then they get madder when he refuses to change his mind.

The bee is short lived—not so with Bryan's presidential one.

A modern miracle: a teacher who lives on his salary and keeps out of debt.

Mrs. S. K. Noel.

STUDENT REACTIONS

(Continued from Page 3, col. 2)

prepare for life; forgetting that when as infants we discover with joy that a stuffed kitty may squeak and a top may spin, we are partaking of the very fact of living, and that except when we are asleep, or under the influence of anesthesia we continue this process of actually living. There are very few of us who are not on the alert lest we miss something that is going on, that is a part of life. Some of us even hate to take anesthesia, because it deprives us of experience that really belongs to us, and yet we are perfectly willing to forego the experience of deeper things and frequently in college miss the essence of all that is valuable and permanent in the institution of college life. For though college is preeminently and foremost the place where one strengthens the intellectual and artistic impulses and delves into the storehouses created by the masters, at the end of the four years, curiously enough, we are not judged by the amount of information stored in compartments ready for use if called for, nor do we as individuals pride ourselves on the number of brilliant facts we carry about us like dew drops sparkling in the dawn, which have a habit of disappearing with maturing day and the full rays of the sun. Unquestionably it is the reactions to the problems of life that we value most, reactions that are strengthened and colored and made different as a result of that fullness of experience measured by the period of our college years. And it is because we have so much confidence that throughout life our enjoyment and reactions will be different as a result of this experience that many of us make the sacrifices we do for the purpose of gaining that experience, and think that the sacrifice is worth while.

It is because Connecticut College girls do react so splendidly that I have taken the privilege of mediating aloud on student reactions generally. It has been such a privilege and such a source of inspiration to me to watch the student body here handle its problems to note the reaction various students experience in the process of forming their decisions, to hear your discussions, to be held up for my opinion (before I have any) and to be able to retain that confidence that usually you come out right in your decisions, perhaps because you are really as you so delightfully and bluntly put it one evening, "bigger than the faculty" on some matters, or perhaps you have beaten us at our own game in the search for truth, or perhaps, who knows? you are after all closer to the Intimations of Immorality. However, wherever there talent or virtue (or genius!) there may be more, and it may add to the quantity and quality of those reactions if at this college at least we are determined to consider that the student has arrived at sufficient maturity and understanding, and that her being here is a proof that she has developed enough mentality to react, to react with moral fervor to all the big issues that come to her as an individual or as a member of the student body, that she is capable of "chafing at injustice" and exalting the spiritual experiences which give life its deeper meaning, and that it is only these qualities that can make her intellectual attainments a real achievement.

Bessie Bloom Wessel.

PSYCHOLIGICAL TESTS

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man is the surest criterion as his success with the human test can pick out those most likely to be satisfactory.

An important point Professor Dodge made was that there seems to be no reason why we cannot apply the same careful method by which the intelligence test is built up to the determination of the social value of different college subjects and even different institutions. For example, would it be possible to get some experimentally (or statistically) grounded insight into the social value of mathematics by proper investigations into the post-college records of students who in college had received careful training in mathematics? The point, obviously a complex and difficult one, was not elaborated by Professor Dodge; I am not sure I have stated it quite as he would, but in this day of much talk concerning the value of the "sciences or the classics," or of "practical" subjects vs. "theoretical" ones, the idea is of interest.

Professor Calvin of Brown prefaced his remarks on the use of tests in college work with a bit of the psychology underlying them. An individulal is the meeting place, so as to to speak, of the two great forces, heredity or native endowment or nature, on the one hand, and learning, training, or nurture on the other. In other words, nature gives us certain powers with which to get on in the world, and these powers, therefore, need not be painfully learned by the individual. But other things necessary for human beings do have to be acquired by them by their own efforts. Thus from nature, the child gets certain broad racial powers or attributes, such as the reflexes and instincts which suffice to carry him a little way in life without any conscious effort on his part. For example the child breathes and swallows, etc., by means of wonderfully complex inherited mechanisms; instinctively he grasps, turns over, and usually tries to tear to pieces everything his chubby fingers can get hold of. For the effortful, intelligent life, which is soon to bud and blossom in the child, this native or instinctive playing with objects is good training.

But most important of all things nature gives to us are what we call "capacities." The chief capacity is the capacity to learn, the most fundamental meaning of "intelligence." 'General intelligence,' Professor Calvin said, 'is the general capacity to learn, to deal with unaccustomed situations, to receive training, which shall supplement our hereditary equipment. In the lower animals the power to learn is extremely limited; on the other hand, it is one of man's distinguishing characteristics and is greatly developed.

The degree to which this capacity to receive training is developed, the amount of the capacity, we might say, is very different in different people. Races may not differ so much with respect to intelligence as we have believed; even more primitive man may not have been so far behind us in capacity as we think; these are facts for science to determine. This point is added by the writer; Professor Calvin did not mention it.) But that individuals differ greatly is a truth of everyday observation, and it is this fact of difference which caught the psychologist's attention. For if things differ, it may be useful to measure the difference. This is what the intelligence test does, it measures in a way capable of being expressed in exact mathematical terms, the amount of original intelligence with "native horse-sense," with which any given person is gifted. In other words, it measures the extent to which an individual is able to receive training and profit by it.

The value of the intelligence test, which has been called "the most brilliant achievement of modern psychology" is obvious. Correctly understood and used, such tests have a place whenever a thorough knowledge of the nature of an individual is needed; in the home, in the school, in the factory, in the prison, in the hospital, etc.

Now, although individuals have a general intelligence, which normally never falls below a given level, each man has usually some one direction in which this intelligence will work best. Thus, if Johnny Jones' intelligence works particularly well in the direction of understanding and manufacturing machinery, we say that Johnny is a "good hand" at "fixing things" and may be a big man "like Edison or somebody" when he grows up. A special kind of test, the trade test. is now available which, a little later in Johnny's career, will tell us just how good Johnny is. The trade test helps us to pick out and grade men according to the special bent their general intelligence has. Like the intelligence test, the trade test has been built up experimentally, and has no relation whatever to phrenology, and so forth.

Professor Calvin gave some interesting facts concerning the use of intelligence tests at Brown. For example, at the end of the school year 1918-1919 it was found that a high correlation existed between the class-room records and the intelligence tests of the Freshman class. Out of 80 men low in their studies, 53 were poor or very poor on the tests, 14 were average and 13 were good. Most of the "good" men, investigation showed, had received low marks not because of any lack of natural ability, but because of indolence and other such factors not infrequently found among college students. One such student frankly told Professor Calvin that, once the college entrance exams were passed, he considered it "all over but the shouting" and as the speaker added, "the student felt it incumbent upon himself to be the one doing the shouting!"

In several of the Brown tests, emphasis is laid on words, the ability to understand and use them. Generally speaking a group of High School or first year college men have had the same opportunity to acquire facility with language, and differences among individuals in such facility are largely due to differences in native endowment. It is significant that these languages tests correlate well with the test as a whole, significant as added evidence that intelligence and reasoning power are closely related to the development of language or words, that is, the symbols which thought may use.

The progress that has been made during recent years in intelligence testing is very encouraging for the future of this general branch of applied psychology.

Frank E. Morris

OPTIMISM AND PESSIMISM

(Continued from Page 1, col. 1)

himself and in his ability to mould and regenerate himself and his environment.

Is there nothing to be gained from the study of history, you will ask? Yes, surely, much. But I have pointed out the fallacy of a too great dependence on the past as a guide to the future. This is known in logic as the scientific fallacy, the fallacy of explaining human action by the analogy of physical action. The lesson of history is one of potentiality not of necessity, and by no means one of limitation. "What man has done man can do," it encourages. It does not imply that "what man has done man must do again." Thus we may emulate the achievements of history with a hope of success, with a knowledge of the possibility of achievement; but we need not accept history's failures as a necessary part of destiny. These latter after all are only failures, incompletions.

What I have said of social movements is "a fortionri" true of individual progress and development. What I was yesterday may not dictate what I shall be tomorrow. The idealist who believes in the possiblity of the future has the key to his own fate. This is the intellectual justification for Christian hope without which faith and charity can make no progress. This is, moreover, the gospel of optimism.

Often historical and literary figures are pointed out as proof that at bottom life is hopeless. Schopenhauer is the stock example. It was Schopenhauer's point of view, not any essential logic of life by which he condemned himself to hopelessness. It has been said with reference to the spiritual triology—faith, hope and charity—that the greatest of these is charity and without it the other two are noisy nothings. This were better written not faith, hope and charity, but hope and faith with charity. For hope, the future looking attitude of belief is primal here. Without hope there is nothing. Faith is its maturation. These two alone may accomplish much, but only when done with love, is this much worth while.

Idealism then rests upon the knowledge of the existence of a spirit, something not subject to decay, something not subject to the other crudely physical laws. The proof of the independent existence of spirit then, for those who have not already proved it in their lives, rests upon an investigation of its actual independent existence. Paul rested his case upon one fact of his experience which he felt proved such an existence. Our optimism rests upon precisely this fact, the independent life of the spirit.

There is no difference between true optimism and idealism. There is a false optimism which says: "everything that is, is right." The true optimist and he is the idealist, is altogether conscious of the wrong, but knows that it can be made right, and puts forth his strength to right it. The pessimist, and he s here the conservative, declares the world to be so and so, now and alyays and condemns himself in the declaration. The optimist does not rest on the present aspect of things. He thrusts himself into the current and changes its direction—in his own life as in the social life about him. Thus the idealist and the true optimist are reformers who begin their reform at home but do not end it there.

We often hear it said that Christ was a great pessimist Now a pessimist is never a reformer for he does not believe in life—in the possibility of reform. He bases his thought we say upon the physical analogy. But Christ the great idealist was the arch-reformer of the ages, proving himself an optimist. Now it happens that Christ, according to all gospels, drew the distinction that I am making between the physical and the spiritual. He speaks of the two worlds. And there are worlds. A man who lives in the one attitude lives in a very different world from the man who lives in the other attitude. One bases his thinking on observed changes in the physical world; the other upon observed changes in spiritual attitude and the regenerating result. "The spirit itself beareth witness of the spirit." In his words, "be of good cheer I have overcome the world," we have a whole philosphy. Live not says this philosophy in the belief that being is eternally unchangeable. It would say: To be really alive is to create a real world. This is idealism. This is active optimism. It it a philosophy that can be understood only through the living of it.

I have drawn a contrast here between optimism and pessimism. It seems to me that this is all or generally true of idealism and conservatism. The one is the eternally forward-looking attitude, the other the eternally backward looking attitude. The happiness or misery of the individual and of society depends absolutely on which attitude we assume.

Allen J. Thomas.

CAN ANYONE SUGGEST ANOTHER NAME FOR CONNECTICUT COLLEGE?

The following have appeared on communications of various sorts:

Conn. College for Females
Thomas College
Thames College
Hartford University for Females
New London Female Seminary
Connecticut School for Girls
Court College
Connecticut State College
Groton College for Women
University of Connecticut
Commercial College for Women
Corn College
Ladies College
Institute for Females
New England College for Women

EXTRACTS FROM COMMUNICATIONS RECEIVED IN THE COLLEGE OFFICES

"Please send me a cat (catalog) and tell me how it may be pursued."

A bill for laboratory material for the Zoology Department read as follows: "To brains for the Zoology Department."

We received a letter addressed "Connecticut College, New London, Conn. Attention of Sheep Department." We hastily passed the communication on to the Connecticut Agricultural College, Storrs, Conn.

Science teaches us that everything that goes up must come down. We agree with this statement, except when we are referring to the Norwich trolley.

Miss N——, Miss H—— and Miss M—— were coming from Chapel. Miss M—— dropped back to talk to a few girls who had gathered in the hall by the P. O. window. Miss N—— to Miss H——: "Are you coming over to New London Hall?"

Miss H—— (Glancing back to see Miss M—— busily engaged in conversation with a number of students): "Yes, I think I will. Miss M—— seems to be caught in the maelstrom!"

Miss M—— to Miss R——: "Why is it that sausages have no seams?"

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